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## GENESIS II. 25 AND XLVIII. 10.

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1. I take Past and Future to be the primary significations of the two tenses in Hebrew. I therefore adhere to the old nomenclature, Preterite and Future.

2. From these primary significations are derived various ideas and relations which the tenses are used to express.

3. When used to express any of these derived notions, the time to which it belongs, whether Past, Present or Future, as in the case of the Participle or the Infinitive, is wholly indicated by the connection.

4. Some of these derivations are as follows :

### FROM THE PRETERITE.

- I. Antecedence, or Relative Past.
- II. Causality.
  - 1. Cause.
  - 2. Reason.
  - 3. Adversative: though, notwithstanding, whereas.

### FROM THE FUTURE.

- I. Sequence, or Relative Future.
- II. Result.
  - 1. Of Cause.
  - 2. Of Reason.
  - 3. Adversative: yet, nevertheless.

By *adversative* I mean that, from some cause, reason or condition, or from some statement, a certain result might be expected; but such is not the case, or the contrary or an entirely different one issues. That cause, reason or condition is, in Hebrew, often put in the Preterite, while the Future is used to point out a result different from, or opposite to, the one which might be expected. The Preterite throws the adversative stress on the protasis, indicated in English by *though*, *notwithstanding*, *whereas*; e. g., though I went, I did not get there. The Future in like use throws the stress on the apodosis, indicated in English by *yet*, *nevertheless*; e. g., I went, yet I did not get there.

Gen. II. 25 belongs here. "They were both naked." The *result* naturally expected is that they would be ashamed. But they were not. With this precisely corresponds 1 Kgs. i. 1, "They covered him with clothes, yet he gat no heat." Ez. xxiv. 12, "So they cried, yet I would not hear" (the Future of the protasis as frequentative Past).

This will account for the Future in Is. xlv. 4, the clauses being inverted. "I surnamed thee, though thou knewest me not" = Thou knewest me not, yet I surnamed thee. Ps. lxxiii. 22, with ׀, "Yet my heart was embittered, and I was pricked in my reins." In the form of Waw conv. Pret. = Waw with Future separated, Ps. l. 21, "These things thou didst, yet I held my peace."

According to statement 3 above, examples in present time would illustrate the principle equally well. They are comparatively numerous. I will only refer to 2 Sam. xiv. 14b; Is. xii. 1; Jer. viii. 12 (with **וְ**); Ezek. xviii. 14; Ps. l. 12; Job xix. 4, 22.

GENESIS XLVIII. 10.

The Hebrew has three ways of expressing possibility and ability. *a.* By the use of **יָכֹל** followed by the Infinitive, often with the preposition **לְ**. *b.* By the Future tense. This is one of its derived uses. *c.* By a combination of the two, i. e., the Future of **יָכֹל**, the future form reinforcing the essential idea of the verb.

The first requires no remark. As to the second, see Driver, § 37. There are numerous instances of the third in present time, e. g., Gen. xxxiv. 14; Exod. xviii. 18; Num. xxii. 37; Deut. i. 9; 1 Sam. xvii. 33; Is. lvii. 20; Jer. vi. 10; Am. vii. 10; Hab. i. 13; Ps. cxxxix. 6; Prov. xxx. 21; Job. xlii. 2; Lam. i. 14; Ec. viii. 17.

According to statement 3, it may equally as well be used of Past time. Under this belong Gen. xlvi. 10; Josh. vii. 12; xv. 63 seq.; Jer. xli. 22; Ezek. xlvii. 5; Hos. v. 13; Job xxxi. 23; 2 Chron. xxxii. 15a, and, in the sense of lawfulness, according to the customs of the country, Gen. xliii. 32.